

CHAPTER 14

THE PROPHETIC SAYINGS REGARDING THE KHARIJITE TERRORISTS

EXTREMISM AND TERRORISM ARE COSTING US DEARLY. ON THE ONE hand they create doubts about Islam and its teachings, and on the other hand they result in the loss of lives and destruction of property. Peace and harmony guarantee prosperity, development, tranquillity and pleasure, whereas violence and strife cause turmoil and destruction. For this reason, the Prophet ﷺ blocked all the passages and doors through which disaster and destruction could enter. He encouraged softness, kindness, mutual affection and clemency. ‘Ā’isha رضي الله عنها reported that the Prophet ﷺ said,

إِنَّ اللَّهَ رَفِيقٌ وَبُحْبُ الرَّفْقِ وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ.

‘Indeed, God is gentle and He loves gentleness. He bestows for the sake of gentleness that which He does not bestow for harshness’.¹

Gentleness and affability are constructive, but harshness and violence are destructive. Softness and moderation are signs of well-wishing, while extremism and fanaticism represent hatred and violence. Extremism does not bring good in this life or the Hereafter, while violence perpetrated in the name of religion is more dangerous than violence done for the sake of worldly matters. Violence and aggression stem from extremism. The Prophet ﷺ said,

إِيَّاكُمْ وَالْعُلُوَّ فِي الدِّينِ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْعُلُوَّ فِي الدِّينِ.

‘Beware of extremism in the religion, for that is what destroyed those before you’.²

¹ Narrated by Muslim in *al-Shaḥīḥ: Kitāb al-birr wa al-ṣila wa al-ādāb* [The Book of Piety, Filial Duty and Good Manners], chapter: ‘The Virtue of Gentleness’, 4:2003 §2593; Abū Dāwūd in *al-Sunan: Kitāb al-adab* [The Book of Good Manners], chapter: ‘On Gentleness’, 4:254 §4807; and by Aḥmad b. Ḥanbal in *al-Musnad*, 1:112 §902.

² Narrated by Ibn Mājah in *al-Sunan: Kitāb al-manāsik* [The Book of Pilgrimage Rites], 2:1008 §3029; al-Shaybanī in *al-Sunna*, p. 46 §98; and Ibn Abī Shayba

Screen View Only—Click to get a hard copy: <http://www.MinhajPublications.com>

The beloved Messenger of God ﷺ beheld the state of affairs until the Day of Resurrection and also foretold of terrorism that would be committed in the name of religion. Therefore, he not only distinguished jihad from murder, but also warned the Muslim *Umma* of those who would perpetrate violence and bloodshed in the name of religion. He clearly described the behaviour patterns and signs of these so-called *Mujāhidūn*, so as to remove all doubts about their heinous designs and evil intentions, that the *Umma* might not get deceived by their pious appearance and abundant worship and recitation of the Qur'ān. He urged the *Umma* to stay away from turmoil and ordered them to excise the cancerous growth of the Kharijites from the body of the *Umma*.

14.1 THE KHARIJITE TERRORISTS WILL APPEAR EXTREMISTS IN RELIGIOUS MATTERS

According to the prophetic traditions, the Kharijites will appear religious. They will look more constant in their prayers, fasting and other acts of worship than the rest of the Muslims. They will also seem stricter than others in their observance of the legal commands. The Messenger of God ﷺ said,

إِنَّهُ يَخْرُجُ مِنْ ضِئْضِئٍ هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ رَطْبًا لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.

‘Indeed, from the offspring of this man there shall emerge a folk whose tongues shall be moist from reciting God’s Book, but it shall not go past their throats. They shall pass through the religion just as an arrow passes through a hunted game’.¹

Abū Sa‘īd al-Khudrī رضي الله عنه reported that the Prophet ﷺ said,

in *al-Muṣannaf*, 3:248 §13909.

¹ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-maghāzī* [The Book of Military Expeditions], chapter: ‘The Dispatch of ‘Alī b. Abī Ṭālib and Khālid b. al-Walīd to Yemen before the Farewell Pilgrimage’, 4:1581 §4094; Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakāt], Chapter: ‘On the Kharijites and their Qualities’, 2:742 §1064; and Aḥmad b. Ḥanbal in *al-Musnad*, 3:4 §11021.

إِنَّ لَهُ أَصْحَابًا يَخْفِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ.

‘[H]e has compatriots; you will belittle your prayers and fasting in comparison to theirs’.¹

It is reported from Abū Salama and ‘Aṭā’ b. Yasār ؓ that they went to Abū Sa‘īd al-Khudrī ؓ and asked him about the Ḥarūriyya. They asked, ‘Did you hear the Prophet ﷺ say anything about them?’ Abū Sa‘īd replied, ‘I don’t know about the Ḥarūriyya, but the Prophet ﷺ said,

يَخْرُجُ فِي هَذِهِ الْأُمَّةِ - وَلَمْ يَقُلْ مِنْهَا - قَوْمٌ تَخْفِرُونَ صَلَاتَكُمْ مَعَ صَلَاتِهِمْ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حُلُوقَهُمْ أَوْ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَةِ.

“There shall appear a folk *in* this *Umma*”, and he did not say “*from* it”, “and you will belittle your prayers in comparison to theirs; they will read the Qur’ān but it shall not pass their throats or larynxes. They shall pass through the religion just as an arrow passes through a hunted game”.²

In his commentary on this hadith, Ibn Ḥajar al-‘Asqalānī wrote:

قَوْلُهُ: يَخْرُجُ فِي هَذِهِ الْأُمَّةِ وَلَمْ يَقُلْ “مِنْهَا” قَوْمٌ لَمْ تَخْتَلِفِ الطَّرِيقُ الصَّحِيحَةُ عَلَى أَبِي سَعِيدٍ فِي ذَلِكَ، . . . وَأَمَّا مَا أَخْرَجَهُ الطَّبْرِيُّ مِنْ وَجْهِ آخَرَ عَنْ أَبِي سَعِيدٍ بِلَفْظِ

¹ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-adab* [The Book of Good Manners], chapter: ‘What Has Come to Us About Someone Saying, “Woe to you!”’, 5:2281 §5811, and *Kitāb istitāba al-murtaddīn wa al-mu‘ānidīn wa qitālihim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: ‘On the One Who Refrains from Fighting the Kharijites for the Sake of Drawing Hearts Near and so People Will Not Flee’, 6:2540 §6534; and Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: ‘On the Kharijites and Their Qualities’, 2:744 §1064.

² Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-mu‘ānidīn wa qitālihim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: ‘On Fighting the Kharijites and Heretics after Establishing the Evidence against Them’, 6:2540 §6532; Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: ‘On the Kharijites and Their Qualities’, 2:743 §1064.

مِنْ أُمَّتِي فَسَنَدُهُ ضَعِيفٌ، لَكِنْ وَقَعَ عِنْدَ مُسْلِمٍ مِنْ حَدِيثِ أَبِي ذَرٍّ بَلَفَظَ سَيَكُونُ
بَعْدِي مِنْ أُمَّتِي قَوْمٌ وَلَهُ مِنْ طَرِيقِ زَيْدِ بْنِ وَهْبٍ عَنْ عَلِيٍّ: يَخْرُجُ قَوْمٌ مِنْ أُمَّتِي
وَيُجْمَعُ بَيْنَهُ وَيُنَ حَدِيثِ أَبِي سَعِيدٍ أَنَّ الْمُرَادَ بِالْأُمَّةِ فِي حَدِيثِ أَبِي سَعِيدٍ: أُمَّةُ
الْإِجَابَةِ، وَفِي رَوَايَةٍ غَيْرِهِ: أُمَّةُ الدَّعْوَةِ. قَالَ التَّوَوِيُّ: وَفِيهِ دَلَالَةٌ عَلَى فَهْمِ الصَّحَابَةِ
وَتَحْرِيرِهِمُ الْأَلْفَاطَ، وَفِيهِ إِشَارَةٌ مِنْ أَبِي سَعِيدٍ إِلَى تَكْفِيرِ الْخَوَارِجِ، وَأَنَّهُمْ مِنْ غَيْرِ
هَذِهِ الْأُمَّةِ.

There is no discrepancy in any of the rigorously authentic chains from Abū Saʿīd regarding his statement, ‘and he did not say “from it”.’ . . . As for the other wording narrated by al-Ṭabarī from Abū Saʿīd, ‘from my *Umma*’, its chain is weak; however, there does appear in the hadith of Abū Dharr in Muslim the wording, ‘There shall be a folk after me from my *Umma*’. And he also has another report from the route of Zayd b. Wahb, from ‘Alī, which reads, ‘There shall come a folk from my *Umma*’. This hadith is reconciled with Abū Saʿīd’s by stating that the meaning of *Umma* in the hadith of Abū Saʿīd is the *Umma* of Response, and the meaning of *Umma* in the others’ narrations is the *Umma* of Invitation. Al-Nawawī—may God have mercy upon him—said, ‘This hadith indicates the deep understanding of the Companions and their exactitude in words. It also contains an indication from Abū Saʿīd that the Kharijites are charged with disbelief and are not from this *Umma*’.¹

Ibn Ḥajar al-ʿAsqalānī further writes,

وَصَفَ عَاصِمٌ أَصْحَابَ نَجْدَةِ الْحَرُورِيِّ: بِأَنَّهُمْ يَصُومُونَ النَّهَارَ، وَيَقُومُونَ اللَّيْلَ،
وَيَأْخُذُونَ الصَّدَقَاتِ عَلَى السُّنَّةِ. أَخْرَجَهُ الطَّبْرِيُّ. وَعِنْدَهُ مِنْ طَرِيقِ سُلَيْمَانَ التَّيْمِيِّ

¹ The ‘*Umma* of Response’ refers to those who have accepted the message of the Prophet ﷺ and embraced Islam, whereas the ‘*Umma* of Invitation’ refers to the ‘potential *Umma*’, those who are invited to the religion, but have yet to embrace it. Ed.

عَنْ أَنَسٍ ذَكَرَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ فِيكُمْ قَوْمًا يَدْأَبُونَ وَيَعْمَلُونَ حَتَّى يُعْجِبُوا النَّاسَ وَتُعْجِبَهُمْ أَنْفُسُهُمْ، وَمِنْ طَرِيقِ خَفْصِ بْنِ أَخِي أَنَسٍ عَنْ عَمِّهِ بَلْفَظٍ: يَتَعَمَّقُونَ فِي الدِّينِ. وَفِي حَدِيثِ ابْنِ عَبَّاسٍ عِنْدَ الطَّبْرَانِيِّ فِي قِصَّةِ مُنَاطَرَتِهِ لِلخَوَارِجِ قَالَ: فَأَتَيْتُهُمْ فَدَخَلْتُ عَلَى قَوْمٍ لَمْ أَرِ أَشَدَّ اجْتِهَادًا مِنْهُمْ. أَيْدِيهِمْ كَأَنَّهَا تَفْنُ الْإِبِلَ، وَوُجُوهُهُمْ مُعَلَّمَةٌ مِنْ آثَارِ السُّجُودِ. وَأَخْرَجَ ابْنُ أَبِي شَيْبَةَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ ذَكَرَ عِنْدَهُ الْخَوَارِجُ وَاجْتِهَادُهُمْ فِي الْعِبَادَةِ، فَقَالَ: لَيْسُوا أَشَدَّ اجْتِهَادًا مِنَ الرُّهْبَانِ.

‘Āṣim described the traits of Najda al-Ḥarūrī, saying ‘they fast through the day and pray through the night and collect the alms according to the Sunna’. This was narrated by al-Ṭabarī, who has another report from the route of Sulaymān al-Taymī from Anas who mentioned that the Messenger of God ﷺ said, ‘Amongst you are a folk who persevere and strive until they amaze people and their own egos amaze themselves’. This is reported from the route of Ḥafṣ, Anas’ nephew, from his uncle, with the wording: ‘They will absorb themselves deeply in the religion [*yata‘ammaqūn*]’. Al-Ṭabarānī narrates the story of Ibn ‘Abbās’ debate with the Kharijites, in which Ibn ‘Abbās said, ‘I went to them and I had never seen a people more assiduous in their efforts. Their hands resembled the feet of camels [thick and rough] and the marks of prostration were prominent upon their faces’. Ibn Abī Shayba narrated that when someone mentioned the Kharijites and their efforts in the presence of Ibn ‘Abbās, he said, ‘They are not as hard working as the monks!’¹

Shabbīr Aḥmad ‘Uthmānī has also included this research in his *Faṭḥ al-Mulhim* (5:159).

According to the description given in the traditions, the first denigrator of the beloved Messenger of God ﷺ, ‘Abd Allāh b. Dhī al-Khuwayṣira al-Tamīmī, the chief of the extremists, had a mark

¹ Ibn Ḥajar al-‘Asqalānī, *Faṭḥ al-Bārī*, 12:289.

of prostration on his face and signs of extensive worship, and had thick, coarse beard.¹

Zayd b. Wahb al-Juhanī reported that he was amongst those in the army who were allied with ‘Alī. ‘Alī said,

أَيُّهَا النَّاسُ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: يَخْرُجُ قَوْمٌ مِنْ أُمَّتِي يَقْرَأُونَ الْقُرْآنَ لَيْسَ قِرَاءَتُكُمْ إِلَى قِرَاءَتِهِمْ بِشَيْءٍ، وَلَا صَلَاتُكُمْ إِلَى صَلَاتِهِمْ بِشَيْءٍ، وَلَا صِيَامُكُمْ إِلَى صِيَامِهِمْ بِشَيْءٍ، يَقْرَأُونَ الْقُرْآنَ يَحْسِبُونَ أَنَّهُ لَهُمْ، وَهُوَ عَلَيْهِمْ لَا تُجَاوِزُ صَلَاتُهُمْ تَرَاقِيَهُمْ. يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.

‘O people! Indeed, I heard the Messenger of God ﷺ say, “There shall be a folk that comes from my *Umma* and they will recite the Qur’ān—your recitation will not be comparable to theirs, or your prayers or fasting to theirs. They will recite the Qur’ān and believe it supports them but [in reality] it is against them. Their prayers will not go past their throats. They will exit from the religion just as an arrow exits from a hunted game”.²

Shabbīr Aḥmad ‘Uthmānī commented:

قَوْلُهُ ﷺ: يَحْسِبُونَ أَنَّهُ لَهُمْ الْخُ؛ أَيُّ: هُمْ يَحْسِبُونَ أَنَّ الْقُرْآنَ حُجَّةٌ لَهُمْ فِي اثْبَاتِ دَعَاوِهِمُ الْبَاطِلَةِ، وَلَيْسَ كَذَلِكَ، بَلْ هُوَ حُجَّةٌ عَلَيْهِمْ عِنْدَ اللَّهِ تَعَالَى. وَفِيهِ إِشَارَةٌ إِلَى أَنَّ مِنَ الْمُسْلِمِينَ مَنْ يَخْرُجُ مِنَ الدِّينِ مِنْ غَيْرِ أَنْ يَقْصِدَ الْخُرُوجَ مِنْهُ، وَمِنْ غَيْرِ أَنْ يَخْتَارَ دِينًا عَلَى دِينِ الْإِسْلَامِ.

¹ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-maghāzī* [The Book of Military Expeditions], chapter: ‘The Dispatch of ‘Alī b. Abī Ṭālib and Khālīd b. al-Walīd to Yemen before the Farewell Pilgrimage’, 4:1581 §4094; and Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: ‘The Encouragement to Kill the Kharijites’, 2:742–743 §1064.

² Narrated by Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: ‘The Encouragement to Kill the Kharijites’, 2:748 §1066; Abū Dāwūd in *al-Sunan: Kitāb al-Sunna*, chapter: ‘On Fighting the Kharijites’, 4:244 §4768; al-Nasā’ī in *al-Sunan al-kubrā*, 5:163 §8571; Aḥmad b. Ḥanbal in *al-Musnad*, 1:91 §706; and ‘Abd al-Razzāq in *al-Muṣannaf*, 10:147.

The Prophet's statement, '... and believe it supports them ...', means that they believe that the Qur'ān is a proof for them in affirming their false claim, whereas that is not the case. Rather, it is a proof against them in the sight of God Most High. This also indicates that there are some amongst the Muslims who exit the religion without intending to do so, and without consciously choosing another religion over Islam.¹

14.2 THE SLOGANS OF THE KHARIJITES WILL SEEM TRUE AND APPEALING TO THE COMMON MAN

The Kharijites will pay lip service to the religion and raise 'Islamic' slogans, but their intentions will be evil. No one should be fooled by their pro-Islamic rhetoric and outward appearance; their aim will be to create disunity within the Muslim *Umma*, spread misconceptions and foment turmoil. 'Alī عليه السلام reported that the Messenger of God ﷺ said,

يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ.

'They will speak the words of the best of people [just to mislead people]'.²

Ibn Hajar al-'Asqalānī says in his commentary upon this hadith,

أَيُّ: مِنَ الْقُرْآنِ، وَكَانَ أَوَّلَ كَلِمَةٍ خَرَجُوا بِهَا قَوْلُهُمْ: لَا حُكْمَ إِلَّا لِلَّهِ، وَانْتَزَعُوهَا مِنَ الْقُرْآنِ، وَحَمَلُوهَا عَلَى غَيْرِ مَحْمِلِهَا.

'[These words imply that the Kharijites will cite] the Qur'ān [to validate their stance]. And the first phrase they used to justify their rebellion was, "There is no

¹ Shabbīr Aḥmad 'Uthmānī, *Fatḥ al-Mulhim*, 5:167.

² Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-mu'ānidīn wa qitālihim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: 'On Fighting the Kharijites and the Heretics after Establishing the Evidence against Them', 6:2539 §6531; and Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: 'The Encouragement to Kill the Kharijites', 2:746 §1066.

judgement but for God [they put across their manifesto in the garb of Islam]”, and they drew this from the Qur’ān and interpreted it incorrectly’.¹

A similar commentary was mentioned by ‘Abd al-Raḥmān Mubārakpūrī in his commentary on al-Tirmidhī’s *Sunan* called *Tuḥfat al-aḥwadhī*.²

‘Ubayd Allāh b. Abī Rāfi‘, the freed bondsman of the Messenger of God ﷺ, reported:

أَنَّ الْخُرُوجِيَّةَ لَمَّا خَرَجَتْ وَهُوَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ عليه السلام، قَالُوا: لَا حُكْمَ إِلَّا لِلَّهِ. قَالَ عَلِيٌّ: كَلِمَةُ حَقٍّ أُرِيدَ بِهَا بَاطِلٌ، إِنَّ رَسُولَ اللَّهِ ﷺ وَصَفَ نَاسًا إِنِّي لَأَعْرِفُ صِفَتَهُمْ فِي هَؤُلَاءِ يَقُولُونَ الْحَقَّ بِلِسَانِهِمْ لَا يَجُوزُ هَذَا مِنْهُمْ وَأَشَارَ إِلَى حَلْقِهِ، مِنْ أِبْغَضِ خَلْقِ اللَّهِ إِلَيْهِ مِنْهُمْ أَسْوَدُ إِحْدَى يَدَيْهِ طَبِي شَاةٍ أَوْ حَلَمَةٌ تَنْدِي، فَلَمَّا قَتَلَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ عليه السلام قَالَ: انْظُرُوا، فَانْظُرُوا فَلَمْ يَجِدُوا شَيْئًا. فَقَالَ: ارْجِعُوا فَوَاللَّهِ، مَا كَذَبْتُ وَلَا كَذِبْتُ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ وَجَدُوهُ فِي خَرَبَةٍ فَأَتَوْا بِهِ حَتَّى وَضَعُوهُ بَيْنَ يَدَيْهِ. قَالَ غُبَيْدُ اللَّهِ: وَأَنَا حَاضِرٌ. ذَلِكَ مِنْ أَمْرِهِمْ وَقَوْلِ عَلِيٍّ فِيهِمْ.

‘When the Kharijites started their rebellion, I was with ‘Alī when they uttered, “There is no judgment but for God”. He reported that ‘Alī said, “A word of truth by which falsehood is intended. Indeed, the Messenger of God ﷺ described some people, and I certainly recognize their qualities in these folk. They speak the truth with their tongues but it does not pass this from them (and he pointed at his throat). They are from the most despised of creation in the sight of God. Amongst them is a man of dark complexion who has a hand like the teat of a goat or like a nipple of a breast”. When ‘Alī b. Abī Ṭālib عليه السلام killed them he said, “Go look for him [his corpse]”, and so they looked but did not find anything. He then said twice or thrice, “Go back, for by God, I have neither lied

¹ Ibn Ḥajar al-‘Asqalānī, *Fath al-Bārī*, 6:619.

² Abd al-Raḥmān Mubārakpūrī, *Tuḥfat al-aḥwadhī*, 6:354.

nor been lied to”. Afterwards they found his body in a heap and brought it to ‘Alī, placing it right in front of him. I witnessed all this: from his command until the time they found him’.¹

Imam al-Nawawī mentioned on the above narration,

مَعْنَاهُ أَنَّ الْكَلِمَةَ أَصْلُهَا صِدْقٌ، قَالَ اللَّهُ تَعَالَى: ﴿إِنْ أَلْحَمُّ إِلَّا لِلَّهِ﴾ لَكِنَّهُمْ أَرَادُوا بِهَا
الْإِنْكَارَ عَلَى عَلِيٍّ عليه السلام فِي تَحْكِيمِهِ.

‘What this means is that the phrase is based on the truth, as God Most High said “Indeed, the judgement is for God alone”;² however, their intention with this phrase was to censure ‘Alī عليه السلام for his arbitration’.³

A similar explanation was mentioned by Shabbīr Aḥmad ‘Uthmānī in his commentary, *Fath al-Mulhim* (5:169).

Ṭāriq b. Ziyād said,

خَرَجْنَا مَعَ عَلِيٍّ عليه السلام إِلَى الْخَوَارِجِ فَقَتَلَهُمْ، ثُمَّ قَالَ: انْظُرُوا فَإِنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ:
إِنَّهُ سَيَخْرُجُ قَوْمٌ يَتَكَلَّمُونَ بِالْحَقِّ لَا يُجَاوِزُ حَلْقَهُمْ.

‘We went out with ‘Alī عليه السلام to fight against the Kharijites. After he killed them he said, “Observe, the Prophet of God صلى الله عليه وسلم said, ‘There shall appear a folk who speak the truth but it will not pass their throats’”.⁴

These traditions prove that the Kharijites raise their slogans to accomplish their extremist designs, and that behind them are nefarious objectives for which they must be exposed so that people do not go astray.

¹ Narrated by Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: ‘The Encouragement to Kill the Kharijites’, 2:749 §1066; al-Nasā’ī in *al-Sunan al-kubrā*, 5:160 §8562; and Ibn Ḥibbān in *al-Ṣaḥīḥ*, 15:387 §6939.

² Qur’ān 6:57.

³ Yahyā al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim*, 7:173–174.

⁴ Narrated by al-Nasā’ī in *al-Sunan al-kubrā*, 5:161 §8566; and by Aḥmad b. Ḥanbal in *al-Musnad*, 1:107 §848.

14.3 THE KHARIJITES WILL BRAINWASH YOUNG PEOPLE AND USE THEM FOR TERRORIST ACTIVITIES

The Prophet ﷺ mentioned that the Kharijites would be young in age and use brainwashed youth to carry out their evil designs. ‘Alī ᑭᑭ reported that he heard the Messenger of God ﷺ say,

سَيَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ، أَحْدَاثُ الْأَسْنَانِ، سَفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، لَا يُجَاوِزُ إِيْمَانُهُمْ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَأَيُّتِمَّا لَقَيْتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ.

‘At the end of time there shall appear a folk, young in age and foolish. They will speak the words of the best of people [just to mislead people], but their faith will not pass their throats. They shall pass through Islam just as an arrow passes through a hunted game. Kill them wherever you find them [during war], for the one who kills them will be rewarded on the Day of Resurrection’.¹

Imam al-Tirmidhī narrated from Ibn Mas‘ūd ᑭᑭ in *al-Sunan*:

يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الْأَسْنَانِ، سَفَهَاءُ الْأَحْلَامِ، يَقْرَأُونَ الْقُرْآنَ، لَا يُجَاوِزُ تَرَاقِيهِمْ. يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ. يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.

‘At the end of time there shall appear a folk, young in age and foolish [so their brainwashing will not pose any

¹ Narrated by al-Bukhārī in *al-Shaḥīḥ: Kitāb istitāba al-murtaddīn wa al-mu‘ānidīn wa qitālihim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: ‘On Fighting the Kharijites and the Heretics after Establishing the Evidence against Them’, 6:2539 §6531; Muslim in *al-Shaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: ‘The Encouragement to Kill the Kharijites’, 2:746 §1066; Aḥmad b. Ḥanbal in *al-Musnad*, 1:81, 113–131 §§616, 912, 1086; al-Nasā’ī in *al-Sunan: Kitāb taḥrīm al-dam* [The Book on the Prohibition of Bloodshed], chapter: ‘Regarding the One Who Unsheathes His Sword and Wields it amongst People’, 7:119 §4102; and Ibn Mājah in *al-Sunan*: ‘Introduction’, section: ‘Mention of the Kharijites’, 1:59 §168.

problem]. They will recite the Qur'ān but it will not pass their throats. They will speak the words of the best of people [just to mislead people], but they shall pass through Islam just as an arrow passes through a hunted game'.¹

The phrases '*aḥdāth al-asnān*' and '*sufahā' al-aḥlām*' used in the two hadith reports indicate that the Kharijites will be young and use young people for their heinous acts of terrorism. Similarly, the Qur'ān also calls the foolish '*sufahā*'. God says,

﴿وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا﴾

'And do not give the foolish your wealth that God has made a means of support for you'.²

Ibn Ḥajar al-ʿAsqalānī said,

قَوْلُهُ ﷺ: أَخْدَاثٌ، وَالْخَدَثُ هُوَ الصَّغِيرُ السِّنِّ، هَكَذَا فِي أَكْثَرِ الرِّوَايَاتِ، وَوَقَعَ هُنَا لِلْمُسْتَمْلِي، وَالسَّرْخَسِيُّ خَدَاثٌ قَالَ فِي الْمَطَالَعِ: مَعْنَاهُ شَبَابٌ. قَوْلُهُ ﷺ: سُفَهَاءُ الْأَحْلَامِ وَالْمَعْنَى أَنَّ عُقُولَهُمْ رَدِيئَةٌ.

The Prophet's statement, '*aḥdāth*', means someone who is young in age—and this is how it appears in most of the narrations. In the version of al-Mustamlī and al-Sarakhsī, it reads '*ḥuddāth*', and the author of *al-Maṭālī*³ said that it means youth.'... 'The Prophet's statement ﷺ, '*sufahā' al-aḥlām*', means that those intellects [who are engaged in brutal terrorist activities] are deficient in intellects'.³

Badr al-Dīn al-ʿAynī said:

قَوْلُهُ ﷺ: خَدَاثُ الْأَسْنَانِ هَكَذَا فِي رِوَايَةِ الْمُسْتَمْلِي وَالسَّرْخَسِيِّ. وَفِي أَكْثَرِ

¹ Narrated by Aḥmad b. Ḥanbal in *al-Musnad*, 5:36, §44; al-Hākim in *al-Mustadrak*, 2:159 §2645; Ibn Abī ʿĀṣim in *al-Sunna*, 2:456 §937; al-Bayhaqī in *al-Sunan al-kubrā*, 8:187; and al-Daylamī in *Musnad al-firdaws*, 2:322 §3460.

² Qur'ān 4:5.

³ Ibid.

الرَّوَايَاتِ: أَحَدَاتُ الْأَسْنَانِ، وَهُوَ صَغِيرُ السِّنِّ. وَقَالَ ابْنُ الْأَثِيرِ: حَدَّثَهُ السِّنُّ كِنَايَةً عَنِ الشَّبَابِ، وَأَوَّلُ الْعُمُرِ. وَالْمُرَادُ بِالْأَسْنَانِ الْعُمُرُ يَعْنِي أَنَّهُمْ شَبَابٌ. قَوْلُهُ ﷺ: سُفَهَاءُ الْأَحْلَامِ يَعْنِي عُقُولُهُمْ رَدِيئَةٌ.

The Prophet's statement, '*ḥuddāth al-asnān*', is how it appears in the narration of al-Mustamlī and al-Sarakhsī, but in most narrations it says '*aḥdāth al-asnān*', which means someone who is young in age. Ibn al-Athīr said, "*ḥadātha al-sinn*" is a metonym that implies young age and adolescence, and "*asnān*" means age, so in other words they are youth'. The phrase, '*sufahā' al-aḥlām*', implies mentally deficient are the brainwashed.¹

Abd al-Raḥmān Mubārakpūrī also held the position that '*aḥdāth al-asnān*' denotes youth.² Shabbīr Aḥmad 'Uthmānī said,

قَوْلُهُ: أَحَدَاتُ الْأَسْنَانِ الْخ: وَالْحَدَّثُ هُوَ: الصَّغِيرُ السِّنِّ، هَكَذَا فِي أَكْثَرِ الرَّوَايَاتِ، وَوَقَعَ فِي بَعْضِهَا حَدَّثٌ. قَالَ فِي الْمَطَالِعِ: مَعْنَاهُ شَبَابٌ. . . . وَالْأَسْنَانُ جَمْعُ سِنٍّ، وَالْمُرَادُ بِهِ الْعُمُرُ، وَالْمُرَادُ: أَنَّهُمْ شَبَابٌ.

Regarding the phrase, '*aḥdāth al-asnān*', the word *ḥadath* means the one who is young in age—and this is how the word appears in most narrations. In some variations, however, it reads, '*ḥuddāth*'. The author of *al-Maṭālī*³ said that it means youth. . . . And *al-asnān* is the plural of *sinn*, which means age; and so the phrase means that they [who perpetrate terrorism] are young.

These explanations by the hadith scholars illustrate that *aḥdāth al-asnān* and *sufahā' al-aḥlām* are not people who suffer from insanity, properly speaking, but rather they are brainwashed, immature youth. If we observe the current upsurge of terrorism committed in the name of Islam, we will realize that the prophecy of God's Messenger ﷺ has become a tangible reality.

¹ Badr al-Dīn al-Aynī, *Umdat al-qārī*, 16:208–209.

² Abd al-Raḥmān Mubārakpūrī, *Tuḥfat al-aḥwadhī*, 6:353.

14.4 THE KHARIJITES WILL APPEAR FROM THE EAST

The Prophet ﷺ also prophesied that the Kharijites would emerge from the east. Abū Saʿīd al-Khudrī رضي الله عنه reported that the Prophet ﷺ said,

يَخْرُجُ نَاسٌ مِنْ قِبَلِ الْمَشْرِقِ وَيَقْرَأُونَ الْقُرْآنَ. لَا يُجَاوِزُ تَرَاقِيهِمْ. يَمْرُقُونَ مِنَ الدِّينِ
كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، ثُمَّ لَا يَعُودُونَ فِيهِ حَتَّى يَعُودَ السَّهْمُ إِلَى فُوقِهِ.

‘A people shall appear from the east; they shall recite the Qur’ān but it will not pass their throats. They shall pass through the religion just as an arrow passes through a hunted game, never to return until an arrow returns to its bowstring’.¹

Yusayr b. ‘Amr رضي الله عنه asked Sahl b. Hunayf رضي الله عنه, ‘Did you ever hear the Messenger of God ﷺ say anything about the Kharijites?’ Sahl replied,

سَمِعْتُهُ - وَأَشَارَ بِيَدِهِ نَحْوَ الْمَشْرِقِ - قَوْمٌ يَقْرَأُونَ الْقُرْآنَ بِأَلْسِنَتِهِمْ لَا يَعْدُو
تَرَاقِيهِمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.

‘Yes, I heard him, and he pointed towards the east [and said], “There shall appear a folk who will recite the Qur’ān with their tongues but it will not pass their throats. They shall pass through the religion just as an arrow passes through a hunted game”’.²

‘Abd Allāh b. ‘Umar رضي الله عنه said, ‘I once heard the Messenger of God say, while standing upon the pulpit,

¹ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-tawḥīd* [The Book of Divine Unity], chapter: ‘The Recitation, Articulation and Reading of the Reprobate and Hypocrite [Reading the Qur’ān] Does Not Pass Beyond Their Throats’, 6:2748 §7123; Aḥmad b. Ḥanbal in *al-Musnad*, 3:64 §11632; Ibn Abī Shayba in *al-Muṣannaf*, 7:563 §37397; Abū Yaʿlā in *al-Musnad*, 2:408 §1193; and al-Ṭabarānī in *al-Muʿjam al-kabīr*, 6:91 §5609.

² Narrated by Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: ‘The Kharijites are the Worst of Creation’, 2:750 §1068.

أَلَا إِنَّ الْفِتْنَةَ هَا هُنَا - يُشِيرُ إِلَى الْمَشْرِقِ - مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ.

“Beware, the tribulation shall appear from here [and he pointed to the east]; from there the horn [i.e., generation] of Satan shall rise”.¹

Besides being told of the impending appearance of the Kharijites, the Companions were also informed of the region and location from where they would emerge. In another hadith reported by ‘Abd Allāh b. ‘Umar, the Messenger ﷺ also disclosed the name of this eastern region. Ibn ‘Umar said,

ذَكَرَ النَّبِيُّ ﷺ: اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمِينَا. قَالُوا: يَا رَسُولَ اللَّهِ، وَفِي نَجْدِنَا؟ قَالَ: اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمِينَا. قَالُوا: يَا رَسُولَ اللَّهِ، وَفِي نَجْدِنَا؟ فَاطْنُهُ قَالَ فِي الثَّالِثَةِ: هُنَاكَ الزَّلَازِلُ وَالْفِتَنُ، وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ.

‘The Prophet ﷺ said, “O God! Bless for us our Levant. O God! Bless for us our Yemen”. Some people said, “O Messenger of God! And our Najd?” The Prophet ﷺ said, “O God! Bless for us our Levant. O God! Bless for us our Yemen”. Some people said [once more], “O Messenger of God! And our Najd?” I think the third time around he said, “There [in Najd] shall occur the earthquakes and tribulations, and there shall rise the horn [i.e., generation] of Satan”.²

¹ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-manāqib* [The Book of Exemplary Virtues], chapter: ‘On the Ascription of Yemen to Ishmael ؑ’, 3:1293 §3320; Muslim in *al-Ṣaḥīḥ: Kitāb al-fitan wa ashrāt al-sā‘a* [The Book of Tribulations and the Portents of the Final Hour], chapter: ‘Tribulation is from the East and from There the Horn of Satan Shall Rise’, 4:2229 §2905; Mālik in *al-Muwattā’: Kitāb al-istithnā* [The Book on Seeking Permission], chapter: ‘What Has Come to Us Regarding the East’, 2:975 §1757; and Aḥmad b. Ḥanbal in *al-Musnad*, 2:73 §5428.

² Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-fitan* [The Book of Tribulation], chapter: ‘The Saying of the Prophet ﷺ, “Tribulation Shall Appear from the East”’, 6:2598 §6681; al-Tirmidhī in *al-Sunan: Kitāb al-manāqib* [The Book of Exemplary Virtues], chapter: ‘The Virtues of the Levant and Yemen’, 5:733
Screen View Only—Click to get a hard copy: <http://www.MinhajPublications.com>

The meaning of this narration materialized during the reign of our master, ‘Alī, when the first faction of the Kharijites came from Najd and Ḥarūrā, east of the Sacred Sanctuaries [of Mecca and Medina]. From there they started the blameworthy trend of terrorism, and the Prophet ﷺ informed us that they would appear in every era.

Geographically, Pakistan is also situated east of the Sacred Sanctuaries and its direction of prayer [*qibla*] lies in the west as it is east of the Ka‘ba. The term ‘east’ has been used in the traditions in a general sense, and so its application may not be fixed in particular. The terrorists who are active in Pakistan possess all the traits of the Kharijites and have wreaked havoc in the land through bloodshed, suicide bombings and indiscriminate carnage.

14.5 THE KHARIJITES WILL CONTINUE TO APPEAR UNTIL THE EMERGENCE OF THE ANTI-CHRIST

Sharīk b. Shihāb رضي الله عنه said,

كُنْتُ أَتَمَنَّى أَنْ أَلْقَى رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَسْأَلُهُ عَنِ الْخَوَارِجِ، فَلَقِيتُ أَبَا بَرَزَةَ فِي يَوْمٍ عِيدٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ، فَقُلْتُ لَهُ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ الْخَوَارِجَ؟ فَقَالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ بِأُذُنِي وَرَأَيْتُهُ بِعَيْنِي، أَنِّي رَسُولُ اللَّهِ ﷺ بِمَالٍ فَقَسَمَهُ، فَأَعْطَى مَنْ عَنْ يَمِينِهِ وَمَنْ عَنْ شِمَالِهِ، وَلَمْ يُعْطِ مَنْ وَرَاءَهُ شَيْئًا، فَقَامَ رَجُلٌ مِنْ وَرَائِهِ، فَقَالَ: يَا مُحَمَّدُ، مَا عَدَلْتَ فِي الْقِسْمَةِ، رَجُلٌ أَسْوَدُ مَطْمُومُ الشَّعْرِ، عَلَيْهِ ثَوْبَانِ أَبْيَضَانِ، فَعَضِبَ رَسُولُ اللَّهِ ﷺ غَضَبًا شَدِيدًا، وَقَالَ: وَاللَّهِ، لَا تَجِدُونِ بَعْدِي رَجُلًا هُوَ أَعْدَلُ مِنِّي. ثُمَّ قَالَ: يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ كَأَنَّ هَذَا مِنْهُمْ، يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرِّمِيَّةِ، سِيمَاهُمْ التَّحْلِيقُ، لَا يَزَالُونَ يَخْرُجُونَ حَتَّى يَخْرُجَ آخِرُهُمْ مَعَ الْمَسِيحِ الدَّجَالِ، فَإِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ.

§3953; Aḥmad b. Ḥanbal in *al-Musnad*, 2:118 §5987; and Ibn Ḥibbān in *al-Shaḥīḥ*, 16:290 §7301.

‘For the longest I was eager to meet a man from the Companions so I could ask him about the Kharijites. Finally, I met Abū Burza during the day of Eid as he was with a group of his associates. I asked him, “Did you ever hear the Messenger of God ﷺ mention the Kharijites?” He replied, “Yes. I heard the Messenger of God ﷺ with my own ears and saw him with my own eyes. One time some wealth was brought to the Messenger of God ﷺ, so he apportioned it. He gave to those on his right and those on his left, but he did not give any to those who were behind him. Suddenly, a man stood up behind him and said, “O Muhammad! You have not acted justly in your apportioning”. He was a man of dark complexion with a large head of hair, wearing two white garments. The Messenger of God ﷺ became severely angry and said, “By God! You shall not find any after me who is more just than I”. Then he ﷺ said, “At the end of time there will appear a folk—and this one was from them. They shall recite the Qur’ān but it will not pass their throats. They shall pass through the religion just as an arrow passes through a hunted game. Their notable feature is shaven heads. They shall continue to appear until the last of them appears with the Anti-Christ [al-Dajjāl]; so you should kill them when you encounter them [in the battlefield]. They are the most evil of the creation”.’¹

‘Abd Allāh b. ‘Amr b. al-‘Āṣ ﷺ reported that the Prophet ﷺ said,

سَيُخْرَجُ أَنَاسٌ مِنْ أُمَّتِي مِنْ قَبْلِ الْمَشْرِقِ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ، كُلَّمَا خَرَجَ مِنْهُمْ قَرْنٌ قُطِعَ كُلُّمَا خَرَجَ مِنْهُمْ قَرْنٌ قُطِعَ حَتَّى عَدَّاهَا زِيَادَةً عَلَى عَشْرَةِ مَرَّاتٍ، كُلَّمَا خَرَجَ مِنْهُمْ قَرْنٌ قُطِعَ حَتَّى يَخْرُجَ الدَّجَالُ فِي بَقِيَّتِهِمْ.

¹ Narrated by Ahmad b. Hanbal in *al-Musnad*, 4:421; al-Nasā’ī in *al-Sunan: Kitāb taḥrīm al-dam* [The Book on the Prohibition of Bloodshed], chapter: ‘Regarding the One Who Unsheathes His Sword and Wields it amongst People’, 7:119 §4103; al-Nasā’ī in *al-Sunan al-kubrā*, 2:312 §3566; al-Bazzār in *al-Musnad*, 9:294 §3846; and al-Ṭayālīsī in *al-Musnad*, 1:124 §923.

‘There shall appear a group of people from my *Umma* in the direction of the east. They will recite the Qur’ān but it will not pass their throats. Every time a generation of them appears it will be cut down, every time a generation of them appears it will be cut down, every time a generation of them appears it will be cut down [‘Abd Allāh said, “He said that more than ten times”]—until the Anti-Christ appears from their last remnants’.¹

When the Prophet ﷺ said, ‘they shall continue to appear’, he eliminated all possible doubts that the Kharijites would appear only once. The first appearance of the Kharijites during the reign of our master ‘Alī was but their vanguard. Whenever and wherever they rise, they take up arms against the Muslim states and massacre peaceful citizens. Terrorism is their mark of distinction, and the word *qarn* [generation] has been used in the traditions to refer to a well organized group of people in a generation. Lexically, however, *qarn* also denotes a horn. Animals with horns use them as weapons against an enemy or threat. Metaphorically, *qarn* refers to armed rebellion. *Qarn al-Shayṭān* means that weapons will be used to fulfil evil objectives, as taking peaceful life and fomenting turmoil are two of the most sought-after goals of Satan.

‘Abd Allāh b. ‘Umar رضي الله عنه reported that the Messenger of God ﷺ said,

كُلَّمَا خَرَجَ قَرْنٌ قُطِعَ، أَكْثَرَ مِنْ عِشْرِينَ مَرَّةً، حَتَّى يَخْرُجَ فِي عِرَاضِهِمُ الدَّجَالُ.

‘Every time a generation of them appears it will be cut down—this will occur over twenty times—until the Anti-Christ appears in their last remnant’.²

¹ Narrated by Ahmad b. Hanbal in *al-Musnad*, 2:198 §6871; al-Hākim in *al-Mustadrak*, 4:533 §8497; Nu‘aym b. Hammād in *al-Fitan*, 2:532; Ibn Rāshid in *al-Jāmi‘*, 11:377; and al-Ājurri in *al-Shar‘a*, p. 113 §260.

² Narrated by Ibn Mājah in *al-Sunan*: ‘Introduction’, section, ‘Mention of the Kharijites’, 1:61 §174.

14.6 THE KHARIJITES WILL EXIT FROM THE RELIGION

‘Alī عليه السلام said, ‘I heard the Messenger of God ﷺ say,

يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.

“They shall pass through the religion just as an arrow passes through a hunted game”.¹

Imam al-Tirmidhī narrates in *al-Sunan* from ‘Abd Allāh b. Mas‘ūd رضي الله عنه who reported that the Messenger of God ﷺ said,

يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.

‘They shall pass through Islam just as an arrow passes through a hunted game’.²

Interpreting this hadith, Badr al-Dīn al-‘Aynī said:

قَوْلُهُ ﷺ: يَمْرُقُونَ مِنَ الدِّينِ مِنَ الْمُرُوقِ وَهُوَ الْخُرُوجُ. يُقَالُ: مَرَقَ مِنَ الدِّينِ مُرُوقًا خَرَجَ مِنْهُ بِدَعْيِهِ وَضَلَالَتِهِ. وَفِي رَوَايَةٍ سُؤْدِ بْنِ غَفَلَةَ عِنْدَ النَّسَائِيِّ وَالطَّبْرِيِّ: يَمْرُقُونَ مِنَ الْإِسْلَامِ، وَفِي رَوَايَةٍ لِلنَّسَائِيِّ: يَمْرُقُونَ مِنَ الْحَقِّ.

The Prophet’s statement ﷺ, ‘They shall pass through the religion’, uses the word *murūq*, which is to exit. It is said, ‘So-and-so exited the religion [*marāqa*],’ when he left it due to his blameworthy innovation and misguidance. In the narration of Suwayd b. Ghafila in the collections of

¹ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-mu‘ānidīn wa qitālihim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: ‘On Fighting the Kharijites and the Heretics after Establishing the Evidence against Them’, 6:2539 §6531; Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: ‘The Encouragement to Kill the Kharijites’, 2:746 §1066; al-Nasā’ī in *al-Sunan: Kitāb taḥrīm al-dam* [The Book on the Prohibition of Bloodshed], chapter: ‘Regarding the One Who Unsheathes His Sword and Wields it amongst People’, 7:119 §4102; Ibn Mājah in *al-Sunan*: ‘Introduction’, section: ‘On Mention of the Kharijites’, 1:59 §168; and Aḥmad b. Ḥanbal in *al-Musnad*, 1:81, 113, 131 §§616, 912, 1086.

² Narrated by al-Tirmidhī in *al-Sunan: Kitāb al-fitan* [The Book of Tribulations], chapter: ‘Concerning the Trait of Renegades [*al-māriqa*],’ 4:481 §2188.

al-Nasā'ī and al-Ṭabarī, it says, 'They shall pass through Islam. . . .' and in al-Nasā'ī's narration it reads, 'They shall pass through the truth'.¹

In addition, Anwar Shāh Kāshmīrī said in his commentary,

الْمُرُوقُ هُوَ الْخُرُوجُ مِنْ حَيْثُ لَا يَدْرِي.

'Murūq is to unknowingly exit something'.²

14.7 THE KHARIJITES WILL BE THE DOGS OF HELL

The Messenger of God ﷺ declared the Kharijites the dogs of Hell. Abū Ghālib reported that Abū Umāma رضي الله عنه said,

كِلَابُ النَّارِ شَرُّ قَتْلَى تَحْتَ أَدْنَمِ السَّمَاءِ خَيْرُ قَتْلَى مَنْ قَتَلُوهُ ثُمَّ قَرَأَ: ﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾ إِلَى آخِرِ الْآيَةِ. قُلْتُ لِأَبِي أُمَامَةَ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: لَوْ لَمْ أَسْمَعْهُ إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا أَوْ أَرْبَعًا حَتَّى عَدَّ سَبْعًا، مَا حَدَّثْتُكُمْوهُ.

'They are the dogs of Hell. They are the most evil of those slain under the heavens, and the best of those killed are those killed at their hands'. Then he recited the verse, 'On the Day when many faces will be bright and many will be dark. . . .'.³ I asked Abū Umāma, 'Did you hear that from the Messenger of God ﷺ?' He replied, 'Had I not heard it once, twice, thrice, four times, five times, six times or seven times, I would not have narrated it to you all'.⁴

¹ Badr al-Dīn al-Aynī, *Umdat al-qārī*, 16:209.

² Shabbīr Aḥmad 'Uthmānī, *Faṭḥ al-Mulhim*, 5:168.

³ Qur'ān 3:106.

⁴ Narrated by al-Tirmidhī in *al-Sunan: Kitāb tafsīr al-Qur'ān* [The Book of Qur'ānic Exegesis], chapter: 'From *Sūra Āl 'Imrān*', 5:226 §3000; Aḥmad b. Ḥanbal in *al-Musnad*, 5:256 §22262; al-Ḥākim in *al-Mustadrak*, 2:163 §2655; al-Bayhaqī in *al-Sunan al-kubrā*, 8:188; and al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 2:248 §1279.

Imam Ibn Abī Shayba, al-Bayhaqī and al-Ṭabarānī narrated from Abū Ghālib that Abū Umāma رضي الله عنه said about the Kharijites,

كِلَابٌ جَهَنَّمَ، شَرُّ قَتْلَى قَتِلُوا تَحْتَ ظِلِّ السَّمَاءِ، وَمَنْ قَتَلُوا خَيْرُ قَتْلَى تَحْتَ السَّمَاءِ.

‘They are the dogs of the Hellfire, the most evil of those slain under the shade of the heavens. Whoever is killed by them is the best of those slain under the heavens. . . .’¹

Sa‘īd b. Juhmān said,

كَانَتْ الْخَوَارِجُ قَدْ تَدْعُونِي حَتَّى كِدْتُ أَنْ أَدْخُلَ فِيهِمْ، فَرَأْتُ أُخْتُ أَبِي بِلَالٍ فِي النَّوْمِ أَنَّ أَبَا بِلَالٍ كَلْبٌ أَهْلَبُ أَسْوَدُ عَيْنَاهُ تَذْرِفَانِ. فَقَالَتْ: يَا أَبَا بِلَالٍ مَا شَأْنُكَ أَرَأَيْكَ هَكَذَا؟ فَقَالَ: جُعِلْنَا بَعْدَكُمْ كِلَابَ أَهْلِ النَّارِ، وَكَانَ أَبُو بِلَالٍ مِنْ رُؤُوسِ الْخَوَارِجِ.

‘The Kharijites used to invite me to their way until I almost joined them, until the sister of Abū Bilāl (one of the leaders of the Kharijites) beheld him in a dream vision in the form of a shaggy black dog whose eyes were moist with tears. She said to him, “May my father be sacrificed for you, Abū Bilāl! What is wrong with you, that I see you in this state?” He replied, “After you, we were turned into the dogs of the inhabitants of the Fire”.’²

14.8 THE OUTWARD RELIGIOUS APPEARANCE OF THE KHARIJITES SHOULD NOT FOOL ANYONE

The Kharijites would adhere to a strict regimen of Qur’ānic recitation, ritual prayers and fasting. They would speak extensively about asceticism, the transience of the world, fear of God and the

¹ Narrated by Ibn Abī Shayba in *al-Muṣannaf*, 7:554 §37892; al-Ṭabarānī in *al-Mu‘jam al-kabīr*, 8:267–268 §8034, 8035; and al-Bayhaqī in *al-Sunan al-kubrā*, 8:188.

² Narrated by Ibn Abī Shayba in *al-Muṣannaf*, 7:555 §37895; and ‘Abd Allāh b. Aḥmad in *al-Sunna*, 2:634 §1509.

duty of enjoining good and forbidding evil—all outward signs of pious people. Ibn Mājah and Aḥmad b. Ḥanbal narrated from Abū Salama who said,

قُلْتُ لِأَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه: هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ فِي الْحَزْوَرِيَّةِ شَيْئًا؟
فَقَالَ: سَمِعْتُهُ يَذْكُرُ قَوْمًا يَتَعَبَّدُونَ (وَفِي رِوَايَةِ أَحْمَدَ: يَتَعَمَّقُونَ فِي الدِّينِ) يَحْقِرُ
أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصَوْمَهُ مَعَ صَوْمِهِمْ.

‘I said to Abū Sa‘īd al-Khudrī رضي الله عنه, “Did you hear the Messenger of God ﷺ mention anything about the Ḥarūriyya [i.e., Kharijites]?” He replied, “I heard him mention a folk who engage in much worship [and in the narration of Aḥmad, ‘they absorbed themselves deeply in the religion’]; you will belittle your prayers and fasting in comparison to theirs”.’¹

These outward displays of piety struck the Companions as ironic and confusing. In one narration reported by Imam al-Ḥākim and al-Nasā’ī, Ibn ‘Abbās رضي الله عنه mentioned that he had not seen anyone as ascetic and outwardly devout as them. He said,

فَأَتَيْتُهُمْ وَهُمْ مُجْتَمِعُونَ فِي دَارِهِمْ فَأَنِلُونُ، فَسَلَّمْتُ عَلَيْهِمْ. فَقَالُوا: مَرْحَبًا بِكَ يَا
ابْنَ عَبَّاسٍ. قَالَ ابْنُ عَبَّاسٍ: وَأَتَيْتُ قَوْمًا لَمْ أَرْ قَوْمًا قَطُّ أَشَدَّ اجْتِهَادًا مِنْهُمْ. مُسَهِّمَةً
وُجُوهُهُمْ مِنَ السَّهْرِ كَأَنَّ أَيْدِيَهُمْ وَرَكَبَهُمْ تُثْنَى عَلَيْهِمْ.

‘So I went to see them [as he represented ‘Alī رضي الله عنه] and they were gathered together in their home as they were speaking to one another. I greeted them with the salutations of peace [*al-salām ‘alaykum*], and they replied, “Welcome, O son of ‘Abbās!” [They did not wish peace to the Prophet’s Companions.] I never saw a people more devout [outwardly] than them. Due to their prolonged nights of sleeplessness [in the night vigil prayer], their

¹ Narrated by Ibn Mājah in *al-Sunan*: ‘Introduction’, section: ‘Mention of the Kharijites’, 1:60 §169; Aḥmad b. Ḥanbal in *al-Musnad*, 3:33 §11309; and Ibn Abī Shayba in *al-Muṣannaf*, 7:557 §37909.

faces bore marks [of prostration] and their hands and knees were calloused’.¹

Jundub b. ‘Abd Allāh ﷺ said,

لَمَّا فَارَقْتُ الْخَوَارِجَ عَلَيَّا خَرَجَ فِي طَلِبِهِمْ وَخَرَجْنَا مَعَهُ، فَانْتَهَيْنَا إِلَى عَسْكَرِ الْقَوْمِ
فَإِذَا لَهُمْ دَوِيٌّ كَدَوِيٍّ النَّحْلِ مِنْ قِرَاءَةِ الْقُرْآنِ، وَفِيهِمْ أَصْحَابُ الْقَفَنَاتِ وَأَصْحَابُ
الْبِرَانِسِ، فَلَمَّا رَأَيْتُهُمْ دَخَلَنِي مِنْ ذَلِكَ شِدَّةٌ فَتَنَحَّيْتُ فَرَكَزْتُ رُمْحِي وَنَزَلْتُ عَنْ
فَرَسِي وَوَضَعْتُ بُرْنَسِي، فَشَرْتُ عَلَيْهِ دِرْعِي، وَأَخَذْتُ بِمِقْوَدِ فَرَسِي فَقُمْتُ أَصْلِي
إِلَى رُمْحِي وَأَنَا أَقُولُ فِي صَلَاتِي: اَللّٰهُمَّ إِنْ كَانَ قِتَالُ هَؤُلَاءِ الْقَوْمِ، لَكَ طَاعَةٌ فَائْذَنْ
لِي فِيهِ، وَإِنْ كَانَ مَعْصِيَةٌ فَأَرِنِي بَرَاءَتَكَ.

‘When the Kharijites seceded from ‘Alī, he went out in pursuit of them and we went with him. When we reached their troops, we heard a loud recitation of the Qur’ān that sounded like the buzzing of bees. Amongst them were some wearing loin cloths and mantles, and seeing them in that state [of ostensible piety], I had mixed feelings about fighting against them. I stuck my spear into the ground, dismounted from my steed, took off my mantle, spreading it out and placing my armour on it. I then took my steed by the reigns and started praying towards my spear [as a barrier]. During my prayer I said, “O God! If it is obedience to You to fight these folk, then give me permission to do it; and if it is disobedience, then show me a sign of Your disapproval”.’²

Jundub was so influenced by the apparent piety, asceticism and worship of the Kharijites that he was reluctant to fight them. Then he heard the prophetic traditions about them from our master ‘Alī

¹ Narrated by al-Ḥākim in *al-Mustadrak*, 2:164 §2656; al-Nasā’ī in *al-Sunan al-kubrā*, 5:165 §8575; ‘Abd al-Razzāq in *al-Muṣannaf*, 10:146; al-Ṭabarānī in *al-Mu‘jam al-kabīr*, 10:257 §10598; and al-Bayhaqī in *al-Sunan al-kubrā*, 8:179.

² Narrated by al-Ṭabarānī in *al-Mu‘jam al-awsaṭ*, 4:227 §4051; and cited by al-Haythamī in *Majma‘ al-zawā‘id*, 4:227; Ibn Ḥajar al-‘Asqalānī in *Fath al-Bārī*, 12:296; and al-Shawkānī in *Nayl al-awṭār*, 7:349.

which proved true. That expanded his heart, gave him insight and strengthened his belief that they should be killed and eliminated.

The modern Kharijites appear to be pious and righteous servants of God; however, due to their inner states, anti-Islamic activities, unjust killings and terrorism, they are called the worst of creation. No doubt, they recite the Qur'ān, but they take the verses revealed about the disbelievers and apply them to the Muslims and declare them disbelievers. On the basis of their so-called doctrine, they justify the murder of peaceful people.

14.9 THE KHARIJITES ARE THE WORST OF CREATION

The Messenger of God ﷺ, his Companions and their followers all declared the Kharijites the worst of creation. Al-Bukhārī narrated in his collection, in the chapter heading for the section, 'The Statement of God Most High, "God will not lead a people astray after having guided them until He makes clear to them that which they should avoid"' [Qur'ān 9:115], that Ibn 'Umar رضي الله عنه believed that they [the Kharijites] were the worst of God's creation. He said, 'They took the verses revealed about the disbelievers and applied them to the believers'.

Ibn Hajar al-ʿAsqalānī said in *al-Fathḥ*:

وَصَلَّهَ الطَّبْرِيُّ فِي مُسْنَدِهِ عَلَيَّ مِنْ تَهْذِيبِ الْأَثَارِ مِنْ طَرِيقِ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ: أَنَّهُ سَأَلَ نَافِعًا: كَيْفَ كَانَ رَأْيُ ابْنِ عُمَرَ فِي الْخُرُوجِ؟ قَالَ: كَانَ يَرَاهُمْ شِرَارَ خَلْقِ اللَّهِ، انْطَلَقُوا إِلَى آيَاتِ الْكُفَّارِ فَجَعَلُوهَا فِي الْمُؤْمِنِينَ.

قُلْتُ: وَسَنَدُهُ صَحِيحٌ، وَقَدْ ثَبَتَ فِي الْحَدِيثِ الصَّحِيحِ الْمَرْفُوعِ عِنْدَ مُسْلِمٍ مِنْ حَدِيثِ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ فِي وَصْفِ الْخَوَارِجِ: هُمْ شِرَارُ الْخَلْقِ وَالْخَلِيقَةِ. وَعِنْدَ أَحْمَدَ بِسَنَدٍ جَيِّدٍ عَنْ أَنَسٍ مَرْفُوعًا مِثْلَهُ.

وَعِنْدَ الْبَزَّازِ مِنْ طَرِيقِ الشَّعْبِيِّ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْخَوَارِجَ فَقَالَ: هُمْ شِرَارُ أُمَّتِي، يَقْتُلُهُمْ خِيَارُ أُمَّتِي. وَسَنَدُهُ حَسَنٌ.

وَعِنْدَ الطَّبْرَانِيِّ مِنْ هَذَا الْوَجْهِ مَرْفُوعًا: هُمْ شِرَارُ الْخَلْقِ وَالْخَلِيقَةِ يَقْتُلُهُمْ خَيْرُ الْخَلْقِ وَالْخَلِيقَةِ. وَفِي حَدِيثِ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عِنْدَ أَحْمَدَ: هُمْ شَرُّ الْبَرِيَّةِ.

وَفِي حَدِيثِ عَبْدِ اللَّهِ بْنِ خَبَّابٍ رَضِيَ اللَّهُ عَنْهُ يَغْنِي عَنْ أَبِيهِ عِنْدَ الطَّبْرَانِيِّ: شَرُّ قَتْلَى
 أَظَلَّتْهُمْ السَّمَاءُ وَأَقْلَتْهُمْ الْأَرْضُ. وَفِي حَدِيثِ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ نَحْوَهُ.
 وَفِي رَوَايَةِ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ عِنْدَ مُسْلِمٍ: مِنْ أَبْغَضِ خَلْقِ اللَّهِ
 إِلَيْهِ.

وَعِنْدَ أَحْمَدَ وَابْنِ أَبِي شَيْبَةَ مِنْ حَدِيثِ أَبِي بَرَزَةَ مَرْفُوعًا فِي ذِكْرِ الْخَوَارِجِ: شَرُّ
 الْخَلْقِ وَالْخَلِيقَةِ يَقُولُهَا ثَلَاثًا. وَعِنْدَ ابْنِ أَبِي شَيْبَةَ مِنْ طَرِيقِ عُمَيْرِ بْنِ إِسْحَاقَ عَنْ
 أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: هُمْ شَرُّ الْخَلْقِ. وَهَذَا مِمَّا يُؤَيِّدُ قَوْلَ مَنْ قَالَ بِكُفْرِهِمْ.

In *Musnad* ‘Alī al-Ṭabarī traced it back to Bukayr b. ‘Abd Allāh b. al-Ashajj from *Tahdhīb al-āthār*. He asked Nāfi‘, ‘What was Ibn ‘Umar’s view regarding the Ḥarūriyya?’ Nāfi‘ replied, ‘He believed that they were the worst of God’s creation. They took the verses revealed about the disbelievers and applied them to the believers’.

I [al-‘Asqalānī] say: This chain is rigorously authentic, and it was affirmed in the rigorously authentic traceable [*marfū‘*] report with [Imam] Muslim from the hadith of Abū Dharr, describing the Kharijites: ‘They are the worst of creation’. And there is a report from Anas traced to its ultimate source with a similar wording found in Aḥmad’s collection, with a fine chain of narration.

Al-Bazzār has a report from the route of al-Sha‘bī from ‘Ā’isha رَضِيَ اللَّهُ عَنْهَا who said, ‘The Messenger of God ﷺ mentioned the Kharijites and said, “They are the worst of my *Umma* and shall be killed by the best of my *Umma*”.’ This has a fine chain.

There is a report traced to its ultimate source, similar to this, with al-Ṭabarānī: ‘They are the worst of the creation and shall be killed by the best of creation’. And in the hadith of Abū Sa‘īd [al-Khudrī] found in the collection of Aḥmad, it reads: ‘They are the worst of humanity’.

In the narration of ‘Ubayd Allāh b. Abī Rāfi‘ from ‘Alī, which is found in the collection of Muslim, it reads:

‘They are the most despised of creation in the sight of God’. And in the hadith of al-Ṭabarānī from ‘Abd Allāh b. Khabbāb رضي الله عنه, from his father: ‘They are the worst of those slain who are shaded by the heavens and carried by the earth’. And in the hadith of Abū Umāma رضي الله عنه there is a similar wording.

In the report of Abū Barza, traced to its ultimate source, concerning the Kharijites, which is narrated by Aḥmad and Ibn Abī Shayba: ‘He said thrice, “They are the worst of creation”.’ In a report with Ibn Abī Shayba from the route of ‘Umayr b. Ishāq, from Abū Hurayra رضي الله عنه, it reads: ‘They are the most evil of creation’. The above report gives support to the view of those who held that they [the Kharijites] were disbelievers.¹

Ḥudhayfa رضي الله عنه reported that the Messenger of God ﷺ said,
 إِنَّ مَا أَتَخَوَّفُ عَلَيْكُمْ رَجُلٌ قَرَأَ الْقُرْآنَ حَتَّى إِذَا رُئِيَ بِهِجْتُهُ عَلَيْهِ وَكَانَ رِدْنًا لِلْإِسْلَامِ
 غَيَّرَهُ إِلَى مَا شَاءَ اللَّهُ فَانْسَلَخَ مِنْهُ وَنَبَذَهُ وَرَاءَ ظَهْرِهِ وَسَعَى عَلَى جَارِهِ بِالسَّيْفِ وَرَمَاهُ
 بِالشَّرْكِ قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، أَيُّهُمَا أَوْلَى بِالشَّرْكِ: الْمَرْمِيُّ أَمْ الرَّامِي؟ قَالَ: بَلِ
 الرَّامِي.

‘The only thing I fear for you is a man who recites the Qur’ān until you see its beauty upon him, and who

¹ Narrated by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-mu’ānidīn wa qitālibihim* [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: ‘On Fighting the Kharijites and the Heretics after Establishing the Evidence against Them’, 6:2539; Muslim in *al-Ṣaḥīḥ: Kitāb al-Zakāt* [The Book of Zakat], chapter: ‘The Kharijites Are the Most Evil of Creation’, 2:750 §1067; Abū Dāwūd in *al-Sunan: Kitāb al-Sunna* [The Book of the Sunna], chapter: ‘On Fighting the Kharijites’, 4:243 §4765; al-Nasā’ī in *al-Sunan: Kitāb taḥrīm al-dam* [The Book on the Prohibition of Bloodshed], chapter: ‘Regarding the One Who Unsheathes His Sword and Wields it amongst People’, 7:119–120 §4103; Aḥmad b. Ḥanbal in *al-Musnad*, 3:15 §11133; Ibn Abī Shayba in *al-Muṣannaf*, 7:557, 559 §37905; al-Bazzār in *al-Musnad*, 9:294, 305 §3846; and al-Ṭabarānī in *al-Mu’jam al-awsaṭ*, 6:186 §6142, 7:335 §7660, and in *al-Mu’jam al-ṣaghir*, 1:42 §33.

supports Islam until God wills, until he abandons it and casts it behind his back and attacks his neighbour with a sword and accuses him of polytheism [*shirk*]. Hudhayfa said, ‘O Messenger of God! Which of the two is closer to polytheism, the accuser or the accused?’ The Messenger of God ﷺ responded, ‘Of course, it is the accuser’.¹

14.10 A NOTEWORTHY POINT

Şafwān b. Muḥarraz narrated from Jundub b. ‘Abd Allāh رضي الله عنه that he passed by a group who were reciting the Qur’ān. Jundub remarked,

لَا يَعْزَنُكَ هَؤُلَاءِ؛ إِنَّهُمْ يَقْرَأُونَ الْقُرْآنَ الْيَوْمَ، وَيَتَجَالَدُونَ بِالسُّيُوفِ عَدَاً.

‘Do not be deceived by them; today they are reciting the Qur’ān, but tomorrow they will be fighting [the Muslims] with their weapons’.²

Ḥarb b. Ismā’il al-Kirmānī reported that Aḥmad b. Ḥanbal said,

الْخَوَارِجُ قَوْمٌ سَوْءٌ. لَا أَعْلَمُ فِي الْأَرْضِ قَوْمًا شَرًّا مِنْهُمْ، وَقَالَ: صَحَّ الْحَدِيثُ فِيهِمْ عَنِ النَّبِيِّ ﷺ، وَمِنْ عَشْرَةِ وُجُوهِ.

‘The Kharijites are an evil folk. I know of no one else on the earth more evil than them. The Prophet’s hadith رضي الله عنه about them is authentic from ten different angles [chains of narration]’.³

Yūsuf b. Mūsā reported that Imam Aḥmad was asked if the Kharijites were disbelievers. He said, ‘They have passed through the religion’. He was again asked, ‘Are they disbelievers?’ He said again, ‘They have passed through the religion’.⁴

¹ Narrated by Ibn Ḥibbān in *al-Ṣaḥīḥ*, 1:282 §81; and al-Bazzār in *al-Musnad*, 7:220 §2793.

² Narrated by al-Ṭabarānī in *al-Mu’jam al-kabīr*, 2:167 §1685; al-Mundhirī in *al-Targhīb wa al-tarhīb*, 3:166 §3513; al-Daylamī in *Musnad al-firdaws*, 4:134 §6419; and al-Haythamī in *Majma’ al-zawā’id*, 6:231.

³ Al-Khalāl, *al-Sunna*, p. 145 §110.

⁴ Ibid., §111.